

THE SHEKEL

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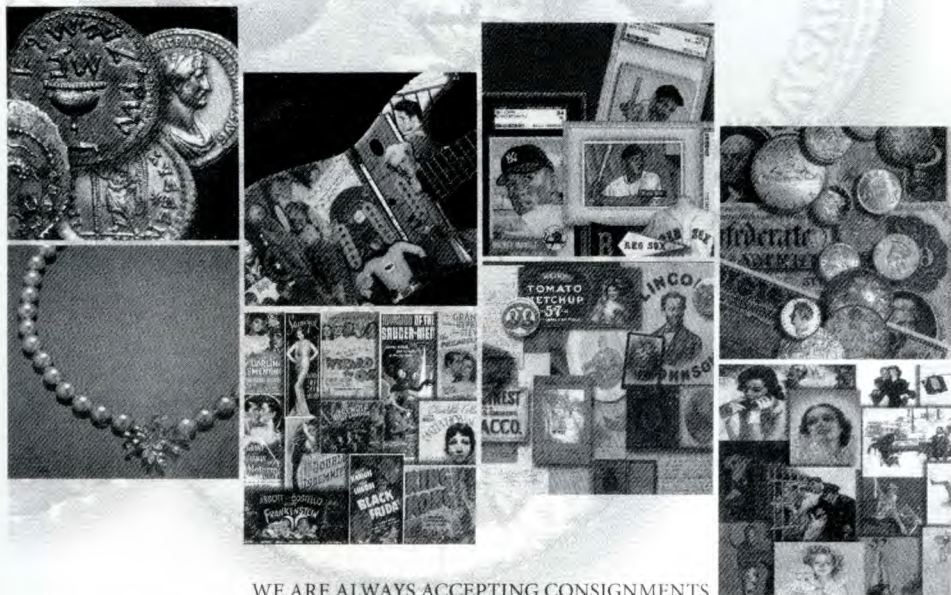
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EDWARD SCHUMAN, Editor

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President's Message

By Mel Wacks

What is the real pleasure in collecting coins, medals, paper money, and tokens? Some people think it's the intrinsic value of their pieces – perhaps minted from precious gold or platinum, and even silver recently hit \$20 an ounce. Other people think it's the worth of great rarities – perhaps an ancient silver shekel or a very rare banknote. But you don't have to spend a lot of money to have a collection that is satisfying and meaningful.

There are plenty of inexpensive coins, medals and paper money available. It is a great challenge to assemble a collection of trade coins – the coins that were actually used every day. Or there are annual mint sets issued by the Israel Government Coins and Medals Corp. that contain uncirculated coins and are handsomely packaged. Genuine ancient coins that are about 2,000 years old can be purchased for under \$35. And there are plenty of historic and artistic bronze medals that are very affordable. If you have access to the internet, ebay is a great source of inexpensive material. Otherwise try going to local coin shows and ask dealers if they have inexpensive Israel stuff. Try it!

Many of our members are not collectors, but they enjoy reading *The Shekel*. And that's fine too. *The Shekel* features a myriad of entertaining and informative articles – some about coins, medals, etc. ... and some about Jewish, Israel or Holy Land history that are illustrated by numismatic material.

Pass it along. Pass along coins to your children or grandchildren ... even if they are not interested now. Sometime in the future they may open a drawer or box and discover these gifts ... and actually get interested. Or pass along copies of *The Shekel* to friends and family ... so they can enjoy the many entertaining and enlightening articles (but get them back for future reference).

There is much happening these days to worry about, ranging from high gasoline prices to the threat of global warming. But there is no better cure than to curl up with *The Shekel*, or take out your collection and enjoying these ambassadors of history.

Happy collecting,



The Editor's Page

By Edward Schuman

This is the third issue of the year. It is the policy of A.I.N.A. to send those members who have neglected to pay their dues two issues free of charge. We would expect this good will gesture on our part would be a stimulus to the delinquent members. Many have responded, but it is my unpleasant task to delete those members who have not responded. Unfortunately we have the task of not only deleting them from the membership list, but also from the computer data file.

Ady Bar-Tov is today's expert on those metallic tokens used as money during the later part of the 19th century and in the early 20th century in Palestine. He has extensively researched these items for many years. We are pleased to include tokens of two German Templar firms whose tokens circulated as money in the Holy Land. Future issues will include others. This is a fascinating topic and part of the numismatic history of Israel.

We often get requests from both members and non-members inquiring what to do with their Israel collection. You can read the Presidents page or we tell them to contact any of the professional dealers who advertise on the dealers page in each issue of the magazine. But have you noticed the prices of silver and gold recently? If you purchased a platinum 20th Anniversary medal of Israel for about \$250, the platinum is selling around \$1800 an ounce. These medals are occasionally offered on Ebay in excess of the metallic value. The medal contains exactly one ounce of platinum. The silver medals that were donated by Arnold Kagan and are being used as a membership incentive by A.I.N.A. are almost worth the membership price to belong to A.I.N.A. And the gold issues are equally valued. Israeli coins do have value, albeit the metallic value.

For those who have inquired about my health. I am happy to say I am in training now to use NuStage home hemo dialysis which is only about two years old. I expect to have it in our home in about a months time. This is a regular dialysis machine in a smaller version, less powerful, but easier on the body. It will be used five times a week for three house a day and I have a assistant who will operate the machine and take care of me. It will almost give me back my life style for which both Florence and I are grateful. We can have the weekends free to do whatever we please.

Till the next



THE RITUAL MURDER TRIAL OF SARATOV

In December, 1852, and in January, 1853, two Russian boys from among the lower classes disappeared in the city of Saratov, in central Russia. Their bodies were found two or three months later in the Volga, covered with wounds and bearing the traces of circumcision. The latter circumstance led the coroners to believe that the crime had been perpetrated by Jews. Saratov, a city situated outside the Pale of Settlement, harbored at that time a small Jewish settlement consisting of some forty soldiers of the local garrison and several civilian Jewish tradesmen and artisans who lived in the prohibited Volga town by the grace of the police. There were also a few converts.

An official by the name of Durnovo, who had been dispatched from St. Petersburg to take charge of the case, began at once to direct the inquiry into the channel of a ritual murder case. Needless to say there were soon found material witnesses from among the ignorant or criminal class who were under the hypnotic influence of the ritual murder myth. A private, called Bogdanov, who had been convicted of vagrancy, and an intoxicated gubernatorial official by the name of Krueger testified that they were present at the time when the Jews squeezed out the blood from the bodies of the murdered boys. They also mentioned by name the principal perpetrators of the murder, the "circumcision expert" in the local Jewish settlement, a soldier called Shlieferman, and a furrier named Yankel Yushkevicher, a devout Jew. The incriminated Jews were thrown into prison, but, despite excruciating cross-examinations, they and the other defendants indignantly denied not only their complicity in the murder but also the ritual murder accusation as a whole.

The investigation became more and more involved, drawing into its net a constantly growing number of persons, until in July, 1854, a special "Judicial Commission" was appointed by order of Nicholas I. for the purpose of disclosing not only the particular crime committed at Saratov but also "of investigating the dogmas of the religious fanaticism of the Jews." The latter task, being of a theoretic nature, was entrusted, in 1855, to a special commission under the auspices of the Ministry of the Interior. Among the theologians and Hebraists who were members of that Commission was also the baptized professor Daniel Chwolson who had scientifically disproved the ritual legend. In 1856, after a protracted inquiry of two years, the judicial commission, having failed to discover evidence against the accused, decided to set them at liberty, but "to leave them under strong suspicion."

In the meantime, Alexander II. had ascended the throne of the Tzars, and the dawn of Russian renaissance began to disperse the nightmares of the past era. Yet so deeply ingrained were the old prejudices in many bureaucratic minds that when the conclusion reached by the judicial commission was submitted to the Senate the votes were divided. The case was transferred to the Council of State, and there the high dignitaries managed to effect a compromise between their medieval prejudices and their involuntary concessions to the spirit of the age. They refused to enter into a discussion of "the still unsolved question as to the use of Christian blood by the Jews," but they "unhesitatingly recognized the existence of the crime itself," which had been perpetrated at Saratov--this in spite of the fact that the only ground on which the crime was ascribed to alleged fanatical practices and laid at the door of the Jews were the traces of circumcision on the dead bodies. Ignoring this inner contradiction and setting aside the weighty objections of the liberal Minister of Justice Zamyatin, the Council of State brought in a verdict of guilty against the impeached Jews, the soldier Shlieferman and the two Yushkevichers, senior and junior, sentencing them to penal servitude.

The sentence was confirmed by Alexander II. in May, 1860. The representatives of the St. Petersburg community, Baron Joseph Guenzburg and others, petitioned the Tzar to postpone the verdict until the scholarly commission of experts should have rendered its decision with regard to the compatibility of ritual murder with the teachings of Judaism. But the president of the Council of State, Count Orlov, presented the matter to the Tzar in a different light, asserting that all that the Jews intended by their petition was "to keep off for an indefinite period the decision on a case in which their coreligionists are involved." He, therefore, insisted on the immediate execution of the sentence, and the Tzar yielded.

After eight long years of incarceration, in the course of which two of the impeached Jews committed suicide, the principal "perpetrators" were found to be physical wrecks and no longer able to discharge their penal servitude. The innocent sufferer, old Yushkevicher, languished in prison for seven more years, and was finally liberated in 1867 by order of Alexander II., who had been petitioned by Adolph Cremieux, the president of the Alliance Israelite Universelle, to pardon the unhappy man. In this way the heritage of the dark past protruded into the increasing brightness of the new Russia, which in the beginning of the sixties was passing through the era of "Great Reforms."

Saratov, today, one of the three largest cities on the Volga, was closed to tourists until the beginning of the 90's, due to its numerous

factories which produce weapons, airplanes and tanks for the Russian army. A renowned cultural center, Saratov is called the "Students' City," because it is home to several universities, attended by 20,000 students from all over Russia (many of them Jewish). The city is also known as a center of agricultural export, especially wheat and legumes, to the whole world.

Saratov is the main city in the region. There are some 10 cities in the area. The best known are Engels, Balakovo (site of a nuclear power station) and Balashov. Some of the city's Jews are "natives" - children of Jewish cantonists. However, most of the Jewish population arrived in the city after fleeing from the Ukraine and Byelorussia during and after the World War II.

There were two large synagogues in the city; one was ruined during an early 19th century pogrom and the other is used as a boxing club for teenagers. After World War II, some wealthy Jews purchased a building to be used as a synagogue. Today, the community is planning to build a synagogue and a large, beautiful community center in the center of the city.

A city bond, issued by the City of Saratov in 1896 serves as the illustration for this article.



The American Jewish Congress

The American Jewish Committee was established in 1906 by a small group of American Jews concerned about pogroms aimed at the Jewish population of Russia. "According to the official statement of the committee ... it is to prevent infringement of the civil and religious rights of Jews and to alleviate the consequences of persecution." AJC has since headed advocacy campaigns on issues such as Holocaust denial, church-state relations, and American dependence on oil. Today, the organization has local chapters in 33 American cities, as well as in 8 countries around the globe.

The President elected in 1907 was Judge Mayer Sulzberger of Philadelphia. He served as President until at least 1912. In 1908 the Executive Committee consisted of: Dr. Cyrus Adler of Philadelphia, head of the Smithsonian Institution in Washington; Joseph Cohen of New York, Henry Cutler of Providence, Rev. Dr. Emil G. Hirsch of Chicago, the Rev. Dr. Judah L. Magnes of New York, Louis Marshall of New York; Jacob H. Schiff, New York; Isador Sobel, Erie, Penn., and Cyrus L. Sulzberger, New York. Louis B. Marshall served as president from 1912 until 1929. Under his tenure, AJC helped create in 1914 the American Jewish Joint Distribution Committee, established to aid Jewish victims of World War I, and later to play an instrumental role in aiding Jewish victims of World War II and the Holocaust. In January 1941, Sol M. Stroock became President. He had been a member of the Jewish Theological Seminary since 1906. He had also served on the Executive Committee of the AJC since 1930, and since 1934 as its Chairman.

AJC played a leading role in paving the way for a significant upturn in Jewish-Christian relations in the years leading up to the Roman Catholic Church's 1965 document *Nostra Aetate*, and in the ensuing years. In the 1970s, AJC spearheaded the fight to pass anti-boycott legislation to counter the Arab League's economic boycott of Israel. In 1975, AJC became the first Jewish organization to campaign against the UN's "Zionism is Racism" resolution.

AJC's American offices currently include the Belfer Center for American Pluralism, the Blaustein Institute for the Advancement of Human Rights, Contemporary Jewish Life, Domestic Policy and Legal Affairs, Interreligious Affairs, Latin American Affairs, Middle East and International Terrorism, the Office of Government and International Affairs, Russian Affairs, and Special Projects. The organization is also affiliated with many other human interest groups and projects in numerous other countries.

The American Jewish Committee issued 2 3/8" bronze cast medals to celebrate its 75th anniversary in 1981. The obverse features a shield with a Hebrew inscription "Let us be strong and re-strengthened for our nation (or our people)". The phrase, *Hazak Ve-Nithazkah*, is derived from *Hazak, Hazak, Ve-Nithazek* which is said aloud in shul by the whole congregation right after the Shabbat torah reading is ended, marking the completion of each of the Five Books of Moses. (Thanks to Dr. Ira Rezak for this translation.) The reverse features a selection from the Midrash: "as my parents planted for me, I plant for my children."



MORE ON CUBA'S JEWISH HISTORY

By Saul B. Needleman, Ph.D

Today, it has become the mode among immigrants entering the United States to 'suggest' that Americans learn to speak their language instead of learning to speak ours. Many years ago, immigrants waiting in potential ports of entry (Ellis Island was not the only one) for clearance into the United States attempted to attain some degree of proficiency in English even before getting their citizenship. They felt it an honor to come here and wanted to join the American community as quickly as possible. This story shows something of a different approach -a different time -a different way.

Towards this end, my father, Jack Louis Needleman, in 1921, opened the first school in Havana for the purpose of teaching English to immigrants waiting for entry through Cuba. The Needleman English Academy had 40-50 children and adult students during each year of its existence. Many of the adult students remained friends with my father even after they entered this country.

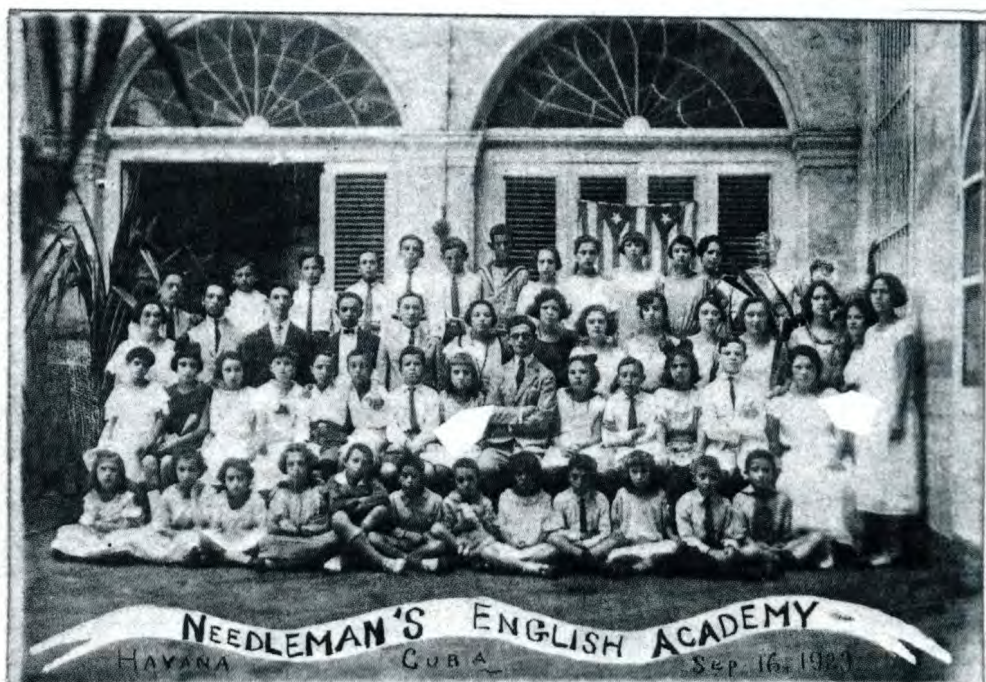
My father's approach was perhaps somewhat radical for the time. No language other than English was used in the classes. He would point to an object (e.g., a table or chair), or imitate an action (sitting or walking, etc.), repeating the appropriate words over and over several times and then have the students repeat the words in English. He then advanced the complexity of the lessons by introducing the concepts of conjugation, tenses, etc. and began to encourage conversational sentences. Just as a by-note, about half of the class were made of Jews.

One other important factor with respect to the student body is that Celia Magad, together with her mother, brother, sister and several cousins, were among the students in the last class. An ironic matter in this story is that my great-grandmother died in Havana the day before the family received clearance to enter the U.S. HIAS assured my grandmother that they would take care of all matters attending the funeral services for my great-grandmother. When I had occasion to visit Havana for several weeks, many years, later, I found that my great-grandmother had been the second person buried in the Old Jewish Cemetery across the harbor from Havana.

During my visit I was able to locate the building in which my father had his school, even though the names of the streets had been changed years earlier. I also brought photos back of the grave site for my grandmother. My grandfather had already lived in the U.S. for twelve years before the family was reunited.

I am sure that newer methods of teaching languages to others have been developed over time. I might add that Charles Berlitz was a student in my father's school.

The enclosed photo is of the last class at the Needleman Academy before my father closed the school in order to follow my mother to Chicago where they lived after their marriage until their deaths in 1975 and 1990, respectively. My mother and father are indicated by the arrows in the photo.



Leptons of Herod the Great

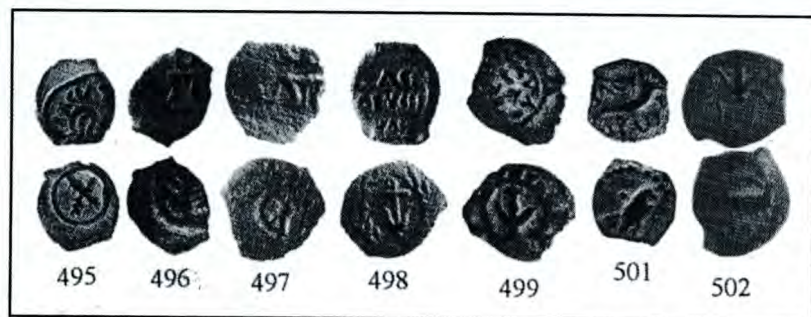
By David Hendin

A few months ago we wrote in this space about the Poor Widow's Mite, as referred to in Mark 12:41-44 and Luke 21:1-4. We observed that based on all available information, it is most likely that the Poor Widow's Mite was a lepton of Alexander Jannaeus, who reigned from 103-76 BC. It is also possible, but less likely, to be a lepton of Herod the Great, who ruled from 40 to 4 BC.

We believe that the Herod I possibility is less likely because the lepton coins of Herod the Great, while not extremely rare are RELATIVELY more rare than those of Alexander Jannaeus. I thought it might be interesting to review the various lepton types of Herod the Great. Whether or not these coins were actually "Widow's Mites," they certainly were among the coins that circulated during the lifetime of Jesus and were common in the small change of ancient Jerusalem at the time.

The leptons of Herod the Great are interesting in their own right, and almost all of them are quite rare, with some falling into the extremely rare category. All of them were apparently struck in Jerusalem. Here are descriptions and some thoughts about them in the order I list them in Guide to Biblical Coins.

I am also commenting on their relative rarity with the letters C (common), S (scarce), R (rare), RR (very rare) and RRR (extremely rare). Rarity is based on my personal subjective observations, and, by the way, ALL of them are extremely rare if they can be found in choice VF or better condition, since these coins are almost all uniformly crudely engraved and struck. Furthermore, the Greek inscriptions on this series are also crude and relatively the same: "(of) King Herod":



1. Tiny tripod table/Two crossed palm branches. Hendin-495. The motif of the tripod table was widely used by Herod I on his coins. This was apparently a form of tripod table that was commonly used in the Jerusalem Temple, and the table shown on these various coins may represent one of the actual tables in the Jerusalem Temple. Remains of similar tables have been found in the excavations in Jerusalem. The crossed palm branch motif, of course, is made up of two of the palm branches so commonly shown on ancient Jewish coins. R.

2. Tiny tripod table/Upright palm, branch. Hendin-496. In general, the motifs on this coin are the same as on the previous coin. This coin, however, is dramatically more rare. RR.

3. Tripod table/Vine branch with bunch of grapes. Hendin-497. Here, Herod moves from the palm branch to the bunch of grapes, which, along with the vine leaf, continues to appear on ancient Jewish coins up until the Bar Kochba period. RRR.

4. Greek inscription in three or four lines within circle of dots/Anchor within wreath. Hendin-498. I had listed this coin as a prutah; however, over the years it has become clear to me that it is most probably a lepton. Herod's coin designers here pick up on the anchor motif used by Jannaeus, and this coin may well be connected to Herod's dramatic construction project at the city of Caesarea Maritima, his port to the greater world. R.

5. Greek inscription scattered, in lines, or in concentric circles (many variations)/Anchor in a circle surrounded by Y- or V-like lines that probably represent lily flowers. Hendin-499. I have also listed this coin as a prutah, but I now have little doubt that it is in fact a lepton. The lily flower motif also follows both Seleucid and Hasmonean coins struck in Jerusalem. Sadly, the technical expertise of Herod's die-cutters and minters was so poor that there is little consistency to this style and many odd variations. C (as a general type, although many of the varieties are extremely rare).

6. Cornucopia with Greek inscription/Eagle. Hendin-501. This is the first coin issued by a Jewish ruler for use by Jews with a graven image upon it. The eagle is said to represent the golden bird that King Herod had placed above the entrance to the Jerusalem Temple S

7: Anchor, Greek inscription/War galley. Hendin-502. This coin was almost certainly struck to commemorate the founding of the harbor at Caesarea Maritima, built by Herod and providing his kingdom's major port. R.

As I have often discussed before the difference between the lepton and prutah denominations in the Herodian and some of the Hasmonean coins is often quite difficult to distinguish. Meshorer notes in A Treasury of Jewish Coins that the Hasmonean bronzes can be as light as 0.3 grams and as heavy as 5 grams. There is no hard and fast rule on how to distinguish a lepton from a prutah. In no case was there ever a denomination mentioned upon Herodian or Hasmonean coins. We do know however, that in general the lepton was half a prutah, so in general the prutah denominations are larger than the leptons.

In later periods there is archaeological evidence that these individual small bronze coins often circulated in small cloth bags that made up a specific weight of bronze, irrespective of how many coins were inside the bag.

During the first centuries BC and AD, however, these coins were manufactured by the Jewish Kings to fill a need for small change in the local markets.

.Copyright David Hendin

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Private Tokens of the Templers

By Ady Bar-Tov

While the "Centtalcassee" issued a series of Community Tokens of four denominations: 5, 10, 20 and 40 Paras, there were four private companies owned by Templer members, who issued for the same reason, of lack in small change, metal tokens:

- A. Breisch & Co., Jaffa
- B. Gebruder Beck, Haifa
- C. Jerusalem Hotel Jaffa
- D. J. Pross, Haifa

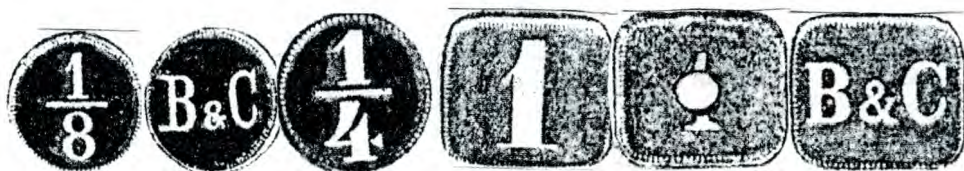
This article covers two firms, Breich and Co., and Gebruder Beck.

A. BREISCH & CO. (B&C), JAFFA

Breisch & Co., was a large commercial firm in Jaffa, and its activity concerned import of goods and commerce. Many bank checks, bills of exchange and invoices have survived. The company employed Arab laborers and had to pay them their daily or weekly wages. For paying these, there was a need for small change which was in shortage. The company had no choice but to issue its own money, the tokens. The Arabs refused to receive paper tokens, so Breisch & Co. were forced to strike metal ones, using the following denominations: 1/8, 1/4, 1/2 and 1 Piaster.

It is not known where they were struck, but probably in Wurttemberg, Germany, in the late eighties of the 19th century. The small denominations 1/8 and 1/4 had a round shape, and the two others had a rectangular one, with angular comers. The denomination 1/2 was a token of 1 Piaster with a hole in the center. All the tokens were rim pearly on both sides. The initials B&C were struck on the obverse, and the denomination figures on the reverse. The metal was brass. Another issue of tokens was struck after years this time made of copper, except for the denomination 1/2 which has yet been discovered.

When the company was closed, those who returned such tokens to the company, received their money back in full value.



B. GEBRUDER BECK (G.&B. or B.&G.) , HAIFA

Another large firm was: "Gebruder' Beck" (Beck Brothers). They owned a large facility in Haifa. The brothers owned a mechanical carpentry, in which they also built wagons. The firm issued a three denomination series of tokens: 1/4, 1/2 and 1, without any unit value. We know that the unit value could not be other than the Ottoman Piaster.

The denominations 1/4 and 1/2, have an angular shape. The 1 has a rectangular shape with angular comers, and looks almost the same as the 1 of B&C, but with the initials B.&G. and the additional cogwheel emblem on the obverse. The denomination 1/2, differs from the B&C 1/2, by being angular instead of rectangular. The 1, differs from B.&G. 1/4 and 1/2 by carrying the initials G.&B. instead of B.&G.

There were two issues: one of brass and the other one of copper, and were issued in different unknown times. The tokens were used as in B&C, to pay the daily or weekly wages of the Arab laborers who refused to receive any kind of paper token or paper money.

It is believed that the G.&B. tokens were issued at the same time-as those of B&C, and were used in cooperation by the two firms.



Shape: Rectangular, 22.6x19.4 mm.,
with angular corners.

Weight: 3.6 gr.

Edge: Plain.

Year of issue: Unknown.

Obverse: On the upper part, the initials: G.&B. Below,
a cogwheel emblem. Around, a pearled rim.

Reverse: In the center, the digit 1.
Around, a pearled rim.

Mint: Unknown.

Mintage: Unknown.

Ceased to be in use: Unknown.

HEROD'S HELMET ON HIS COINS, A SYMBOL OF JEWISH ROYALTY

By Marvin Tameanko

The 2007 discovery of the tomb of Herod the Great in the fortress of Herodium near Jerusalem by the prominent Israeli archaeologist, Ehud Netzer, immediately revived scholarly interest in this king of ancient Judaea. Historians have always had a strange love-hate relationship with King Herod I, 40-4 BC. He was not an ethnic Hebrew but the son of a Nabatean (Arab) princess, Kypros, and an Idumaeen sheik named Antipater who had converted to Judaism. Antipater was appointed as governor of Idumaea by the Hasmonean (Maccabean) king, Alexander Jannaeus, 103-76 BC, after he conquered that country. In 65 BC Antipater supported the Judaeen king Hyrcanus II against his rebellious brother Aristobulus and then became the ally of the Romans, led by Pompey the Great, when they invaded the East. Antipater provided military support to Julius Caesar in 47 BC during his war in Alexandria, Egypt, and was rewarded by being made the leader (epitropos in Greek, actually meaning guardian) of the Jewish state. He then appointed his son Herod as governor of Galilee and another son, Phasael, as governor of Judaea. In Galilee Herod I established his reputation for brutality by ruthlessly putting down Jewish uprisings against the Romans. After Antipater was murdered in 43 BC while collecting taxes for his Roman overlords, Herod also became the governor of Judaea. In 40 BC the Parthians invaded Judaea to support the last Hasmonean king, Mattathias Antigonus, in his fight against the Romans and Herod fled to safety in Rome. The Parthians were successful but Herod was appointed by the Roman senate as their king of Judaea in 40 BC and returned to Jerusalem with the Romans who routed the Parthians. After a bitter two-year war, Herod defeated and killed Antigonus and ruled as the official king of Judaea from 37 BC.

As a ruler, Herod was a cruel but resourceful politician who served his Roman masters well. In return for his military aid against Marc Antony and Cleopatra, the Roman emperor Augustus, 27 BC-AD 14, enlarged Herod's territory and gave him control over the lucrative trade routes from Arabia and the East to Egypt and the Roman Empire. This

commercial monopoly provided Herod with great power and an immense income. Jewish historians admired Herod because he was a successful leader and prodigious builder who rebuilt the Temple in Jerusalem and erected palaces and three defensive towers in the city. As well, Herod built the Antonia fortress and the Western Wall of the Temple Mount and established many new cities including Caesarea Maritima. He also constructed fortresses such as Masada and Herodium, and donated money and many buildings to foreign cities. He even sponsored and paid for one session of the pagan Olympic games in Greece. Herod was a clever administrator and wise enough to support the religious sentiments of his subjects by behaving like an observant Jew. The same historians disliked Herod because he was a cruel, puppet king of the Romans, he violated religious tradition by appointing the High Priests to the Temple, politicized the priesthood, imposed backbreaking taxes on the Jews, promoted the imperial cult in the non-Jewish areas of his kingdom, and brutally suppressed all opposition to his rule, even murdering his Hasmonean queen, Mariamne I, and three of his own sons. His violence became proverbial and he is identified in the New Testament as the king who ordered the slaughter of the infants in Bethlehem (Matthew, ii. 16-18), in an attempt to eliminate the newborn Jesus. This is a Christian religious legend and is not based on historical facts.

Herod the Great is a very interesting king to collectors of ancient Jewish coins. His coins usually comply with the Second Commandment and display no living images but, at certain times, some of his minor coins did employ Roman symbolism by using the Roman imperial eagle in their designs. In 1982 Ya'acov Meshorer, the dean of Jewish numismatics, proposed that Herod had struck his own imitations of the Tyrian shekel, with Roman permission, in a mint in Jerusalem to provide the 'good silver' coins required to pay the annual Temple taxes. However, the majority of Herod's coins are bronze modules used for the local trade and commerce. The largest of these coins is thought to be an eight prutot (singular, prutah) denomination. These coins are usually crudely engraved, badly struck or found in very worn condition, so the details of the designs are open to interpretation. The obverses of the eight prutot coins apparently showed a tripod with a ceremonial bowl on top, called a 'lebes', perhaps a vessel used in the Temple rituals. The legend in Greek letters states BASILEOS HERODOS, meaning 'of King Herod'. The reverse design shows an artifact, the identity of which is still debated.

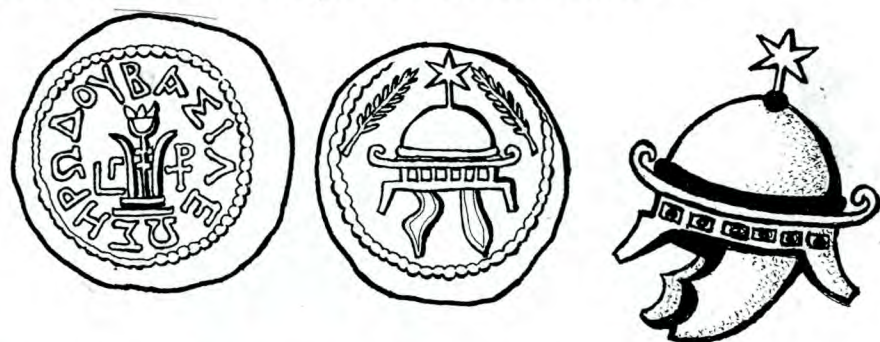
Early scholars insisted that it was a 'thymiaterion', a Greek incense burning vessel, set on legs. It is flanked by two palm branches, representing victory, and is surmounted by a star. Later numismatists identified the object as a helmet with cheek pieces, an object better associated with the victory palm branches and the star. In 2001, David Jacobson, in an article in *Near Eastern Archaeology*, no. 64, vol. 3, claimed that the helmet was a representation of the fabled, conical cap of the Dioscurii (Castor and Pollux), the heavenly, twin deities who founded the Roman nation. This cap is shown on numerous Roman coins including the famous 'Eid Mar' coinage struck by Brutus, one of the assassins of Julius Caesar, where it was used to symbolize liberty. Jacobson believed the image depicted a cap of the Dioscurii sitting on a couch, which had curled ends, and that the hat's straps can be seen hanging over the sides of the couch. This theory was refuted by Charles Brenner in a later edition of *Near Eastern Archaeology*, no. 64, vol. 4, 2001. Mr. Brenner made the case that the object is indeed a helmet but a Roman or Greek military type of headgear contemporary to Herod's time.



An eight prutot bronze coin of Herod the Great, 40-4 BC, struck in Judaea and showing the lebes on the obverse and the helmet on the reverse. *Ancient Jewish Coinage* by Y. Meshorer, cited hereafter as Meshorer, Vol. II, Herod I, 1. Coin photo courtesy of Classical Numismatic Group, CNG.

It should be noted that coin collectors, perhaps more experienced in interpreting coins than historians, long ago decided from their studies of military artifacts on coins that this object was a war helmet, and identified it as a variation of an ancient Macedonian design, worn by Herod the Great to assert his royalty. Herod considered himself to be a great king so, naturally, he would wear a special, crown-like helmet, as did most of the monarchs in the East. Examining Herod's helmet on the eight prutot coin one can see the usual nose piece, which protected the face, at the

front and a neck guard, to avert blows, at the back. The curled rim of the helmet represented the traditional visor that deflected sword thrusts to the face. The lowest band of the headdress probably indicated a diadem or fillet of jewels, usually worn by Greek monarchs, and the hat's side flaps are actually the metal cheek pieces protecting the face and ears. These items are not clearly detailed on the coin so perhaps the artist producing the die did not fully understand them or was unskilled and could not engrave them accurately. The star surmounting the helmet probably was a royal symbol for the Judaeans kings, adopted from the prophetic saying in the Torah, in Numbers, 24, 17, "There shall come a Star out of Jacob and a Scepter shall rise out of Israel . . .



A sketch of the royal crown-helmet worn by Herod the Great, represented on the coins.

That the star on Herod's coins represented royalty can be confirmed by the coinage of the Hasmonean king, Alexander Jannaeus, 103-76 BC, one of the most powerful of the Judaeans monarchs. Jannaeus used a prominent star on his bronze coins to symbolize his claim to kingship and, later, Shimon bar Kochba, the leader of the Second Revolt against the Romans in AD 132- 135, used the same imagery of a star to assert his title as a 'Prince of Israel'. To reinforce this claim his followers even corrupted his actual name, bar Kosiba, 'son of Kosiba', into bar Kochba, meaning 'son of a star'. In fact, the star had much earlier been used to represent royalty by the early Macedonian kings and Alexander the Great popularized this symbol in the East.



A coin of Alexander Jannaeus, 103-76 BC, showing the Judaeen, Royal star symbol on the reverse. The legend states, King Alexander, Year 25 (78 BC). The obverse displayed the anchor adopted from earlier Seleucid (Syrian) coins and was intended to advertise Jewish sea power. Meshorer Vol. I, Jannaeus, Cd1.

Coin collectors are comfortable with the identification of Herod's helmet as a Macedonian royal type because it is a direct copy of a helmet shown on a coin struck earlier in the city of Orthogoreia in Macedon. These coins were struck in circa 350 BC but the design had a long life and helmet makers reused the pattern for several centuries. This coin may have served as the model for Herod's headdress almost 300 years later. Assuming such a helmet was worn by Macedonian kings, including Alexander the Great, it would be the helmet most copied by the kings ruling in the territories of the East subjected to Hellenistic influences.



A stater of the city of Orthogoreia in Macedon, circa 350 BC, showing the Macedonian royal helmet that served as the model for Herod's headdress. The rods shown at each side of the helmet held the plumes. *Greek Coins and Their Values* by David R. Sear, 1435.

Besides being the king, Herod I was also the commander-in-chief of the army and in battle he would wear another, special and elaborate headdress which identified him to the troops. A king's war helmet was usually heavily plumed with feathers and enhanced with gold and perhaps jewels to make it visible as a rallying point and as a morale booster. Herod I was a warrior-king and so probably wore a unique helmet to indicate that he was the supreme commander on the field of battle. However, Herod's army consisted mainly of mercenary soldiers and the most highly regarded of these, the Macedonians, were enlisted in large numbers in Herod's army. It is recorded that Herod's personal body guard consisted exclusively of Macedonians so Herod, to honor his faithful guards, probably wore a war helmet which was based on the traditional Macedonian design. Also, as his body guard consisted of a large contingent of horsemen, this helmet would have been a Macedonian cavalry type. The cavalry was highly respected in the army in those days and the Judean king Agrippa II, AD 56-95, a great-grandson of Herod I and an ally of Rome during the First Revolt of the Jews, AD 66-70, sent 2,000 of his renowned horsemen to assist Vespasian in his battles against the rebels.

To verify this identification, a plumed, Macedonian cavalry helmet is prominently featured on the four prutot coins struck for Herod I. We recognize this as a Macedonian cavalry helmet because the type is also depicted on other coins struck in Greece and in a painting discovered in the 2nd century BC tomb of a Macedonian military family, located in modern day northern Greece. The officer's helmet on the coin of Herod is an exact match to the helmet painted on the tomb's wall. Technically speaking, this helmet is considered by military experts to be a variation of the classical, 5th century BC, 'Thracian helmet' that had a high, pronounced peak and distinctively shaped cheek pieces.



The four prutot coin of Herod I showing the Macedonian cavalry helmet and a sketch of the helmet painted on the tomb's wall in Greece. The coin is Meshorer Vol. II, Herod I, 2.

Remarkably, a similar Macedonian war helmet is shown on a coin struck for Alexander the Great, 336-323 BC. The plumed, Thracian style helmet on this coin was probably the same cavalry helmet worn by Alexander and his generals in battle. Furthermore, the reverse of the Herodian coin depicts an ornate shield, perhaps the royal one carried by Herod himself, and the obverse of the Macedonian coin shows a very similar shield, proving some connection between the two coins despite that fact they are separated by 300 years in time. The fact that Alexander the Great's coinage became the model for Herodian coins perhaps proves that Hellenism had an enormous influence on the ancient Judaeans.



A bronze coin, 18-millimeters in diameter, struck for Alexander the Great, 336-323 BC, showing the Macedonian shield with a thunderbolt in the central boss, on the obverse, and a Thracian war helmet with a crest on the reverse. The Coinage in the Name of Alexander the Great and Philip Arrhidaeus by M. Price, no. 404.

The coinage of Herod the Great showing this helmet must have been widely circulated and popular because the same Macedonian cavalry helmet was reused by Herod's son, Herod Archelaus, 4 BC-AD 6, on his one prutah coins. On these coins Archelaus titled himself, in Greek, as Ethnarchos, that is 'Ruler of the Nation', and dropped his father's royal designation of 'Basileos' or king. Most likely, Archelaus was acknowledging by this inscription that he was not religiously appointed as the king and so he displayed his secular, military helmet instead of the royal, crown-helmet of a monarch on his coinage. The title Ethnarchos appears on the reverse of the coin which also depicts a bunch of grapes, a common symbol for Judaea, famous at that time for its grapes and wine.



A one prutah coin of Herod Archelaus, 4 BC-AD 6, showing the Macedonian cavalry helmet similar to the one depicted on coins of Herod the Great, but with the title Ethnarchos on the obverse. Meshorer II, Archelaus, 6.

Most Jewish historians claim that the Maccabean revolt against the Seleucids of Syria , celebrated in the festival of Hannukah, was a rejection of Hellenism and preserved the Jewish indigenous religion and customs. This may be true for religious beliefs and rituals but, judging from the coins of the Herodian kings, it did not insulate the Jews from Hellenistic secular culture and military technology. It may be that the great reputation of Alexander the Great's armies had been passed onto the Hasmoneans and the Herodians and was perpetuated for many centuries. As shown by the helmets on these coins, military traditions have long lives, transcend time, and become part of new cultures many years after their origins have been forgotten.

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The Jews of Uganda

Nestled within the rolling hills and valleys of Eastern Uganda lives a community of 750 black Ugandans who practice Judaism, observing Jewish holidays, singing Hebrew songs, dining under the Laws of Kashrut, and keeping the Shabbat holy, as they have for generations. Guided almost exclusively by the Torah, the Abayudaya *daven* in their synagogues, usually made from mud huts, in four different villages outside a town called Mbale. Abayuda is the Luganda word for Jews

In the early part of this century, a well-known Buganda leader named Semei Kakungulu resisted both the European Colonialists and the Missionaries with whom he came into contact. Kakungulu read of the Jewish faith, met several European Jews working through the British protectorate, and was eager to read, learn, and practice.

Kakungulu (1869-1928) was a warrior and statesman of the powerful Baganda tribe. During the 1880's he was converted to Christianity by a Protestant missionary who taught him how to read the Bible in Swahili. Because he commanded many warriors, because of his connections to the Bugandan court and because he was a Protestant, the British gave Kakungulu their support. He responded by conquering and bringing under the British sphere of influence two areas outside of the Bugandan Empire, Bukedi and Busoga. These areas were between the Nile River's source in Lake Victoria and Mt. Elgon on the Kenyan border.

Kakungulu believed that the British would allow him to become the king of Bukedi and Busoga, but the British preferred to rule these areas through civil servants in their pay and under their control. The British limited Kakungulu to a 20-square-mile area in and around what has now become Mbale, Uganda. The people who inhabited this area were of the Bagesu tribe — rivals to Baganda. Nevertheless, Kakungulu, with the help of his Baganda followers — although much reduced in numbers — was able to maintain control so long as he received British support.

Beginning about 1900, a slow but continuous mutual disenchantment arose between Kakungulu and the British. In 1913, Kakungulu became a Malakite Christian. This was a movement described by the British as a "cult" which was "a mixture of Judaism, Christianity and Christian Science." Many who joined the religion of Malaki where Kakungulu was in control were Baganda.

While a Malakite, Kakungulu came to the conclusion that the Christian missionaries were not reading the Bible correctly. He pointed

out that the Europeans disregarded the real Sabbath, which was Saturday, not Sunday. As proof, he cited that Jesus was buried on Friday before the Sabbath, and his mother and his disciples did not visit the tomb on the following day because it was the Sabbath, but waited until Sunday.

Under pressure from the British, who wished to limit his holdings, Kakungulu, in 1917, moved his principal residence a short distance further from Mbale into the western foothills of Mt. Elgon to a place called Gangama. It was there that he started a separatist sect initially known as Kibina Kya Bayudaya Absesiga Katonda (the Community of Jews who trust in the Lord). Recruitment into this Bayudaya community came almost exclusively from what remained of Kakungulu's Baganda following.

Shalom - welcome in Hebrew - is painted on the wall of the Hadassah infant and elementary school just outside Mbale. It is the only Jewish primary school in the country and caters to its small community. Children wave their hands in the air in response to the question: 'Who here is Jewish?' Pupils are taught to chant the Hebrew alphabet and can sing the Israeli national anthem. 'We teach them that because all Jewish people are connected to the land of Israel, Headmaster Aerron Kintu Moses explains. Music is important to the Abayudaya, who have produced two CDs of religious songs.

The headmaster at the secondary school prepares to pray. The Abayudaya are a tiny minority and few Ugandans even know that they exist. The group have also been through difficult times, particularly in the 1970s when then-President Idi Amin, a Muslim, forbade Jewish observance. Many Abayudaya converted to Christianity or Islam, and numbers dwindled to around 200.

The Abayudaya are currently experiencing a revival, with more than 750 members. After years of being off the tourist map, Uganda has greater contact with international Jewry, particularly from the United States. Well-wishers have donated money, and facilities have expanded. Now, Muslim and Christian students walk through the lush green hills to attend the Jewish schools.

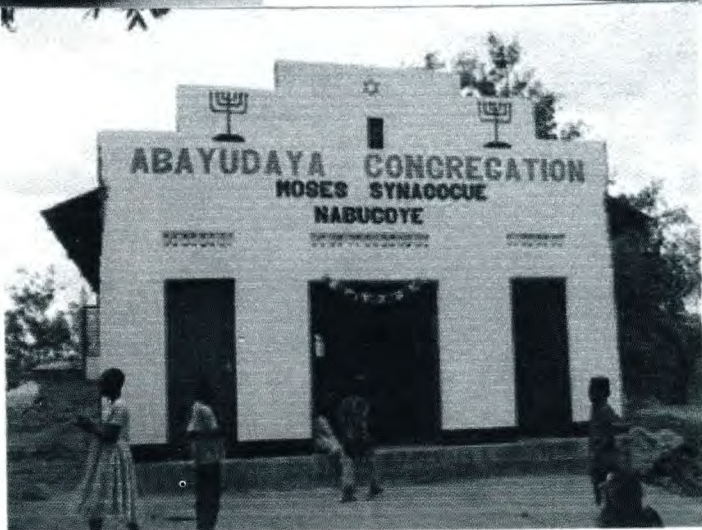
The community mikvah - a bath for ritual purification - has been used twice in the past three years by foreign rabbis to officially convert 345 Abayudaya to Judaism. Judaism is not an evangelical religion; Jews normally inherit the faith from their mother. Until the ceremony the Abayudaya were not even considered Jewish in the eyes of world Jewry.

The door of an Abayudaya home, decorated with religious symbols and a mezuzah - a religious parchment attached to doorposts of Jewish

houses. Contact with foreign Jews means that the Abayudaya are more knowledgeable about mainstream Jewish beliefs. And they will be even better served when their rabbi returns from Israel, where - thanks to foreign sponsorship - he is attending religious college.

Twenty years ago Jewish children, like these, would have been mocked or marginalised. But as the community grows, so does their confidence. As one young man put it: 'Being called Jewish used to be an abuse. We even used to fear to say our religion. 'But now if you say you are Jewish, people take it as normal. And some even admire you.'

The illustrated coin was used in Uganda when it was a British colony. The illustration is the Synagogue used in Mbale.



SAMUIL SOLOMONOVICH POLYAKOV

Smirnov does not list AAG's 1888 58mm medal (1.25x) on the death of Samuil Solomonovich Polyakov, a prominent Russian financier, railroad builder and philanthropist of the second half of the 19th Century. The medal's obverse carries Polyakov's portrait, his title of Privy Counsellor and his dates of birth and death 24 December 1837 - 7 April 1888. The reverse in two groups each of seven concentric arcs lists the railroads Polyakov built and his major philanthropies. At the sides are two medallions, to the left picturing a train crossing the steppe, to the right a youthful student with the paraphernalia of study. The medallions are joined by a six-pointed Star of David. AAG signs the portrait side at 4:00 in miniscule letters along the raised outer edge, the left-hand medallion on the reverse carries his more legible signature at 7:30.

Private customers had the right to keep dies of medals they had ordered from the Mint. Polyakov's mourners were evidently among the very few to exercise the privilege. Smirnov lists only medallic dies the Mint held in 1908, and thus overlooks the medal.

Russia and the United States shared certain features in the mid-century. Both were opening up rich prairie country, criss-crossing it with railroads, mechanizing their agricultural breadbasket and exporting a flood of grain. Polyakov was not unlike the great US railroaders.

After a traditional Jewish religious upbringing and a modest business start hauling coal to two Moscow water-pumping stations he began to secure railroad concessions; parleying success on success Polyakov soon rose to the top. Starting in the 60s he built half a dozen major lines that served much of South Russia, linking centers like Kursk, Kharkov, Rostov-on-Don, and Voronezh. During the Russo-Turkish war he built the Army in the field one military rail line through Bessarabia and Moldavia, running from Benderi on the Dniester to Galatz on the Danube and another railroad paralleling the Danube. He was listened to as the authoritative expert on the organization and management of railroads.

As early as the 1860s Polyakov was devoting himself increasingly to practical good works. He supported generously the Jewish community in the capital. Among his projects were the earliest mining school in South Russia, the Alexander Railroad School in Yelets, the South Russian Coal Mining Industrial Society, a High School in Yelets, the Alexander II College within the University of St Petersburg, an Epiphany Church near Voronezh, support for the St Petersburg Synagogue and, months before he died, a major bequest to expand the St Petersburg University's student dormitories.

All of this -- his numerous enterprises and his many-sided philanthropies -- he accomplished in barely a generation's time, for he died just over 50 at the peak of his form. In wealth and social standing Polyakov, with his brothers Jacob and Eliezer, among Russian Jewry were second only to the Guénzburgs. His official title of Privy Counsellor put him on a level with lieutenant generals, and he acquired hereditary status of nobility.



AAG's portrait of Samuil Polyakov illustrates the artist's skill at bringing forward the spirit of his subjects; he presents sympathetically and with subtle hand a level-eyed, wholly confident man very much in control of affairs. Engraving the image must in this case have been a source of particular satisfaction.

Genuine Ancient Coins of the Holy Land with Modern Counterparts in Sets Offered by Israel Government Coins and Medals Corporation

When Israel issued its first coins in 1948 and 1949, the designs were inspired by ancient Judaeen coins to signify the connection of the modern and ancient Jewish states. Among the oldest and newest symbols found on coins of the Holy Land is an anchor. The smallest denomination (1 Pruta) featured an anchor, similar to the design of one of the earliest coins of ancient Judaea, issued by King Alexander Jannaeus (103-76 BCE), and later on small bronze coins issued by Herod the Great (37-4 BCE).

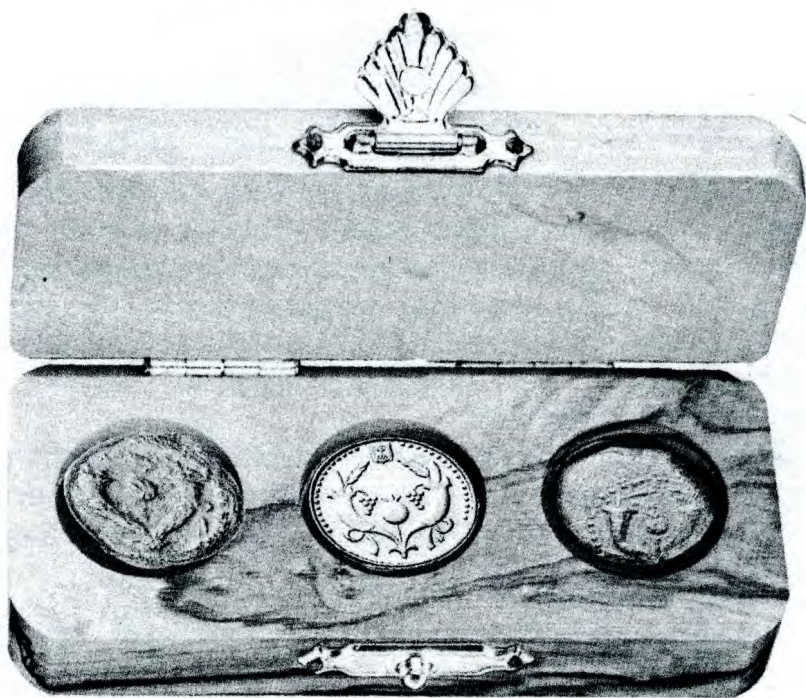
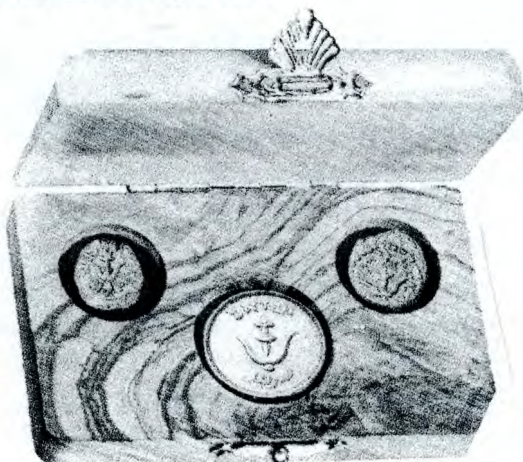
Scholars believe that the anchor was originally a reference to Alexander Jannaeus' expansion of Judaea to the coastal cities of Raphia, Anthedon, and finally Gaza, Palestine and develop the maritime trade of the kingdom of Judea. Jannaeus initially failed to win the Phoenician seaport of Akko-Ptolemais, but little by little all the cities in Palestine, which had been wrested from the Jews following the destruction of the First Temple, passed to the Hasmoneans. As a result, the character of Judea changed from a relatively small and isolated community to a nation of international significance.

In 2007 Israel issued a new denomination -- 2 Sheqalim -- which displays a double cornucopiae for the first time on a trade coin (it appeared previously on the Bank of Israel gold commemorative in 1964). The double cornucopiae (horns of plenty) was one the most popular ancient Judaeen coin symbols, appearing on the coins of all the Hasmonean (Maccabean) kings from the late Second Century BCE to 37 BCE, again on the coins of Herod the Great and his descendants, and finally on small bronze leptons issued by one of the Roman Procurators of Judaea, Valerius Gratus (15-26 CE).

The origin of the cornucopia, according to Greek mythology, is that the infant god Jupiter was given by his mother to the care of the daughters of a Cretan king, who fed him with the milk of the goat Amalthea. Jupiter broke off one of the goat's horns and gave it to the daughters, blessing it with the power of becoming full with whatever its possessor wished.

The Israel Government Coins and Medals Corporation has assembled two different collections, the Anchored in History Set and Cornucopiae Set, each consisting of two genuine ancient Judaeen coins

grading about Fine and one modern Israel coin. The Anchored in History set, includes bronze leptons issued by Alexander Jannaeus (103-76 BCE) and Herod the Great (37-4 BCE); the Cornucopiae set, contains leptons issued by John Hyrcanus (135-104 BCE) and Alexander Jannaeus. These sets are handsomely housed in custom wooden cases. Similar collections including genuine ancient coins have sold out in the past, so early orders are recommended. To find out the special discounted prices for AINA members, write to the Israel Government Coins and Medals Corp., PO Box 7900, Jerusalem 91078, Israel.





This medal was cast in limited copies in 1985 to commemorate the 40th anniversary of the liberation of the Nazi Death Camp Auschwitz in 1945 by the Soviet Army.

Obverse: The emblem of the Red Cross and the inscription commemorating the existence of the hospital in the liberated Death Camp Auschwitz

Reverse. The inscription in Polish – “The 40th Anniversary of the Victory over the Fascism; 1945 – 1985”
size - 72 mm (2¾”) weight – 97.00 gr, (3.42 oz)

Auschwitz, Konzentrationslager Auschwitz-Birkenau, KL Auschwitz was the largest of the Nazi German extermination camps, along with a number of concentration camps, comprising three main camps and 40 to 50 sub-camps. The name is derived from the German name for the nearby town of Oświęcim, situated about 60 kilometers (37 miles) west of Kraków in southern Poland. Beginning in 1940, Nazi Germany built several concentration camps and an extermination camp in the area, which at the time was under German occupation. The camps were a major element in the perpetration of the Holocaust; at least 1.1 million people were killed there, of whom over 90% were Jews.

The three main camps were:

- Auschwitz I, the original concentration camp which served as the administrative center for the whole complex, and was the site of the deaths of roughly 70,000 people, mostly Poles and Soviet prisoners of war
- Auschwitz II (Birkenau), an extermination camp, where at least 1.1 million Jews, 75,000 Poles, and some 19,000 Roma (gypsies) were killed.

- Auschwitz III (Monowitz), which served as a labor camp for the Buna-Werke factory of the IG Farben concern. The exact number of people killed in the camps is not known, but most modern estimates are around 1.1-1.6 million.

Like all Nazi concentration camps, the Auschwitz camps were operated by Heinrich Himmler's SS. The commandants of the camp were the SS-Obersturmbannführers Rudolf Höß (often written "Hoess") until the summer of 1943, and later Arthur Liebehenschel and Richard Baer. Höß provided a detailed description of the camp's workings during his interrogations after the war and also in his autobiography. He was hanged in 1947 in front of the entrance to the crematorium of Auschwitz I.

The gas chambers of Birkenau were blown up by the Germans in November 1944 in an attempt to hide their crimes from the advancing Soviet troops. On January 17, 1945 Nazi personnel started to evacuate the facility; most of the prisoners were marched West. Those too weak or sick to walk were left behind; about 7,500 prisoners were liberated by the 322nd Infantry unit of the Red Army on January 27, 1945.

In February 2006, Poland refused to grant visas to Iranian researchers who were planning to visit Auschwitz. Polish Foreign Minister Stefan Meller said his country should stop Iran from investigating the scale of the Holocaust, which Iranian President Mahmoud Ahmadinejad has dismissed as a myth.

Auschwitz II and the remains of the gas chambers there are also open to the public. The Auschwitz concentration camp is part of the UNESCO list of World Heritage Sites.

Herzog Ezrath Nashim Hospital

Official Award Medal

Herzog Hospital/*Ezrath Nashim* was established in 1894 by Asher Rivlin, with the help of Yosef Yoel Rivlin. They were soon joined by the women of the *Ezrath Nashim Association*, lead by Haya Zippa Pines and later by her daughters, Ita Yellin and Margalit Meyuhav. Originally established for mentally ill Jerusalemites who were living on the streets, it became Israel's first psychiatric hospital at the turn of the century. In 1968, it moved to its present site in Givat Shaul, at the entrance to Jerusalem.

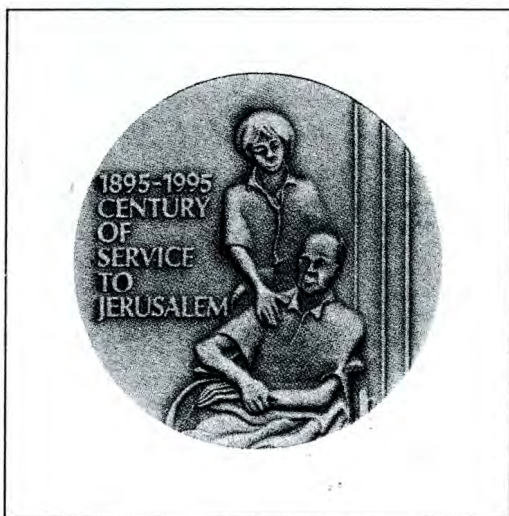
In response to the acute shortage of geriatric facilities in Israel, the hospital opened its geriatric division in 1977, which has since grown from 26 beds to over two hundred, and now comprises 70% of the Hospital's 330 bed capacity. This year, the Hospital is celebrating its 113th anniversary by initiating a project to dedicate a new Psychogeriatric Section of the Hospital in honor of *HaYishuv HaYashan* (the Old Yishuv - the Jewish presence in Palestine prior to 1948 and the establishment of the state of Israel) and the extended Rivlin Family, in recognition of these founders and their prominent place in Jerusalem's history.

Israel's foremost center for geriatric and psychiatric health care, Herzog Hospital combines exceptional medical care with outstanding research achievements. Herzog's Department of Physical Rehabilitation has an outstanding success rate in helping patients recovering from hip surgery and strokes to regain their independence and return home. The Hospital's comprehensive work in Alzheimer's and Parkinson's Disease is the standard for effective diagnosis and care. The Department of Complex Nursing Care is rated amongst the best in Israel.

Herzog's specialized Pressure Sore Unit is the only one of its kind in the country. Herzog's Geriatric Outpatient Clinic treats the full range of problems associated with aging, from osteoporosis and arthritis to dentistry and ophthalmology. Its Community Mental Health Clinic, which treats people of all ages on an outpatient basis, was the first of its kind in Israel and serves as a model for similar clinics elsewhere in the country. Herzog maintains the only unit in Israel specializing in the treatment of severe clinical depression. It is the leading force in the field of psychotrauma both in Israel and internationally. The Research Department has earned an outstanding international reputation for its groundbreaking work in genetics and Alzheimer's

A major teaching hospital, which provides training for Hadassah-Hebrew University Medical School, Herzog is teaching the next generation of specialists in geriatrics and psychiatry, as well as medical students, students of nursing, psychology and social work. In recognition of Rabbanit Sarah Herzog's 40 years of service as President, in 1994 the Hospital was renamed in her honor to mark the Hospital's 100th anniversary.

The medal obverse has the years 1895-1995 , 5655-5755 and the inscription Sarah Herzog Ezrath Hospital in English and Hebrew. The reverse shows a geriatric patient in a wheel chair with a doctor behind. 1895-1995 and the words Century of Service to Jerusalem.



Eliezer Weishoff, Designer of Israel's Coins, Medals and Paper Money, Creates Miniature Synagogue of America's Oldest Jewish Congregation

By Mel Wacks

Eliezer Weishoff, a leading Israeli artist and sculptor, was born in Jerusalem in 1938 to Polish immigrant working-class parents. A bas relief mural by Weishoff can be viewed at Ben Gurion International Airport and one of his monuments, commemorating the victims of a terrorist attack, is located in the heart of Tel Aviv.

Weishoff has frequently been commissioned by the Bank of Israel and the Israeli Government Coins and Medals Corporation to design their coins, medals and banknotes; these have included the 1981 5 Sheqalim trade coin, the recent series of fourteen medals commemorating the Airplanes of the Israel Airforce, and the 1985 50 New Sheqalim banknote featuring S. Y. Agnon.

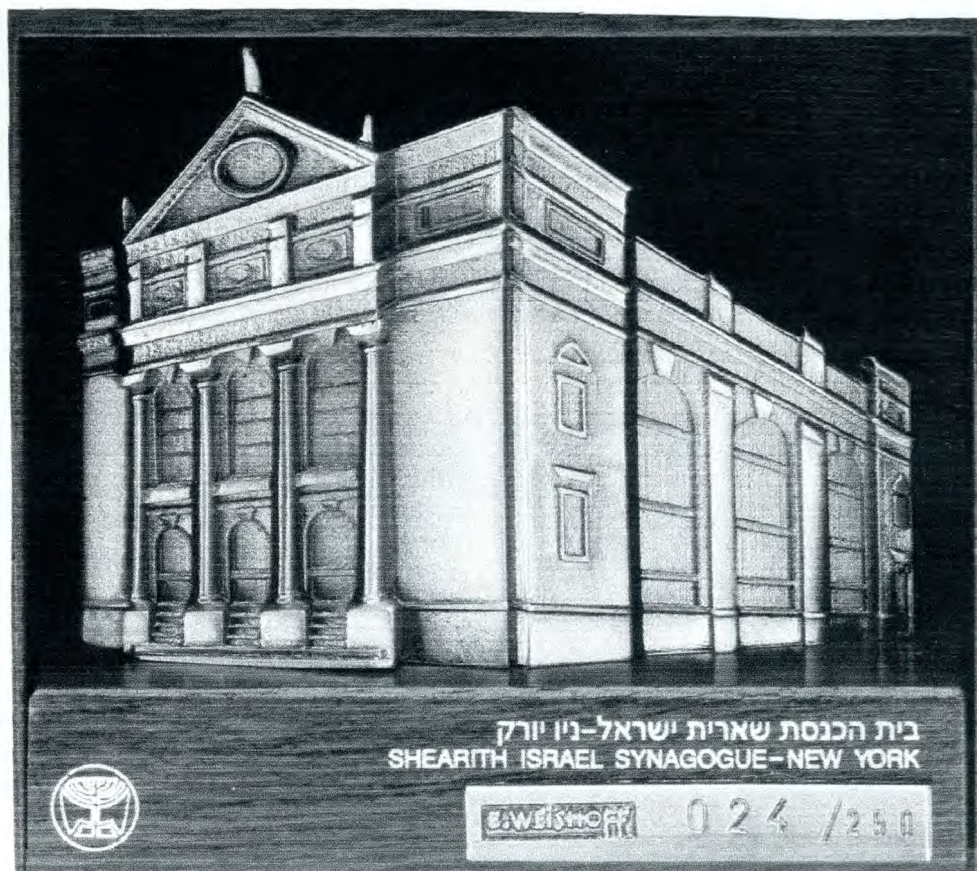
Weishoff's newest work of art, commissioned by the Israel Government Coins and Medals Corporation, is a miniature of Shearith Israel Synagogue, New York, home of the first Jewish house of worship in America. This is the first in a new series of five miniature models of historic synagogues around the world, that will include The Great Synagogue, Moscow; The Portuguese Synagogue, Amsterdam; The Great Synagogue, Tunis; and The Old Synagogue, Cracow. Each miniature will be a limited edition of only 250 pieces.

Each exquisitely detailed pewter miniature is 6 cm. high and weighs about 250 gm.; it sits on an individually serial numbered base and is housed in a 10 x 11 cm. wooden display case. Special price for AINA members is \$100 (regularly \$125) plus \$10 shipping and insurance. IGCAMC subscribers are entitled to a discount. Orders can be sent to the Israel Government Coins and Medals Corp., PO Box 7900, Jerusalem 91078, Israel or go to www.isragift.co.il.

The first group of 23 Jewish settlers who arrived in New Amsterdam in September 1654, following a tortuous journey from Recife, Brazil did not receive a warm welcome. In fact, Peter Stuyvesant tried to refuse haven to the penniless refugees, and protested to the Dutch West India Company against the "deceitful race" who professed an "abominable religion." Fortunately some of the directors of the Dutch West India Company were Jewish, and their influence led to orders to Stuyvesant to permit their co-religionists to live, trade and travel in New Amsterdam.

Probably in deference to Stuyvesant, the Jews were not permitted to build a synagogue. However, this situation changed after the surrender of New Amsterdam to the British in 1664. While there is some evidence that services were held in a private home as early as 1695, the first congregation – Shearith Israel – was organized around 1706. Between 1729 and 1730 a small synagogue was erected on Mill Lane, in lower Manhattan.

In 1818, Governor DeWitt Clinton attended the dedication of the expanded synagogue on Mill Lane. When the congregation outgrew its Mill Lane building, they moved uptown and built a new synagogue on Crosby Street, which they occupied from 1834 to 1860. Historic remnants of the first Mill Lane Synagogue, such as wooden tablets of the 10 Commandments, can still be seen in Shearith Israel's current building on West 70th Street in New York City, designed by architect Arnold Bruner and completed in 1860. It is the congregation's newest home that has been reproduced in miniature by Eliezer Weishoff.



PROFILE OF A COLLECTOR OF ANCIENTS

David Hendin was born and raised in St. Louis, Missouri, as were his parents. His grandparents were Russian immigrants who came to the U.S. in the late 1800s. In 1967, he graduated from the University of Missouri at Columbia, the same University where his parents and his grandfather had also graduated. At that time he received a BS Degree in Biology from the U of M School of Education and received his MA Degree from the U of M School of Journalism where he majored in medical and science journalism. David has three children and he and his wife Jeannie have been married for 23 years and live in Upstate New York.

It was during the time of David's final exams in his senior year of college that Israel was looking for volunteers to fill many jobs that were vacated by the soldiers who were now fighting in the 6-Day War. David was able to defer beginning graduate school for one year and arrived in Israel to join a group of 40 other volunteers from the U.S. They were sent to an Ulpan, which was in Beer Sheva, for three months, where they studied Hebrew for six hours a day, six days a week. David was then sent to Kfar Silver, an agricultural high school located near Ashkelon, where he was a counselor and biology teacher to a group of American students, in addition to pulling night guard duty once a week.

As of now, David has traveled to Israel more than 70 times, mostly for study and educational purposes, not only to build his knowledge on Biblical and ancient Jewish coins and artifacts, but to acquire enough background information needed to have become a worldwide authority on his favorite topics as a consultant, author and lecturer. It has taken David over 40 years in the study of coins and antiquities of the Middle East in order to have accomplished such a personal milestone.

David has written numerous books, both numismatic and non-numismatic. His newest book (2007) is *Ancient Scale Weights and Pre-Coinage Currency of the Near East*. David has acted as consultant to the Jewish Museum in New York and was the chief numismatist of the Joint Sapphoris Project under the auspices of Duke University and Hebrew University. He is the author of *Guide to Biblical Coins*, now in its fourth edition, with the fifth edition on the way by January 2010. David is the author of more than 300 numismatic articles in professional journals and magazines and is the author of more than a thousand newspaper articles and he has written dozens of articles that have appeared in *The Shekel*. In this, he follows his father, the late Dr. Aaron Hendin, who also wrote a series of articles on ancient Jewish coins for *The Shekel*. David has collaborated a number of times with longtime friend and mentor, Ya'akov Meshorer. David edited Meshorer's catalog *Coins Reveal* for the Jewish Museum in New York, edited and published his *Ancient Jewish Coins* and the English edition of his *Treasury of Jewish Coins*.

After working for 23 years at Scripps Howard's United Feature Syndicate, where he was most recently senior vice president and editorial director for syndication and President of World Almanac/Pharos Books Division, David is now a literary agent and devotes most of his time to his work with ancient coins and antiquities. David has been a member of the Boards of Trustees of the Scripps Howard Foundation, the Kinsey Institute for Sex, Gender and Reproduction, and the Counsel for the Advancement of Science Writing.

David has written so many articles and books that it would be impossible for me to do him justice by trying to list them all, as well as trying to list his countless awards, but I will mention a couple: in 1996 he was the recipient of the Ben & Sylvia Odesser Judaic Literary Award and in 2003, he received the Presidential Award from the ANA. In 2002, David was named as one of 37 'Distinguished Alumni' in the 50-year history of Ladue Horton Watkins High School in St. Louis and he has been listed in every edition of *Who's Who in America* since 1974.

David was a long-time and very active member of the INS of Westchester County and is a former board member of AINA. He has been a speaker at countless AINA meetings, the most recent being in Milwaukee last August. He credits his desire to learn more about ancient Jewish coins from the urgings of Eddie Janis, Fred Jacobs, Philip Sperber and Herb Kreindler, among others. David has donated three of his collections to the Israel Museum in Jerusalem: more than 200 coins of Ascalon, his collection of more than 300 Phoenician coins, and his collection of 550 ancient scale weights. David is currently serving as treasurer of the Ancient Coin Collectors Guild. As far as "other hobbies", and I quote, "so who has time for other hobbies?"

Written by Donna J. Sims, NLG



The Story of Petah Tikva

The name of Petah Tikva was chosen by its founders in 1878 from the prophecy of Hosea (2:15), "And I will give her vineyards from thence, and the Valley of Achor for an opening of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

Petah Tikva's emblem appears on a postage stamp designed by Yitzhak Goldenhirsch, a founding member of Petah Tikva. The plow symbolizes Petah Tikva's origins as an agricultural settlement, the field symbolizes the drying of the Yarkon River swamps and cultivation of the land, and the orange tree symbolizes Petah Tikva's citrus industry, starting with the first tree planted by Rabbi Arye Leib Frumkin.

Petah Tikva was founded in 1878 by religious pioneers from Jerusalem, who were led by Yehoshua Stampfer, Yoel-Moshe Salomon, Zerach Barnett and David Gutmann as well as Lithuanian Rabbi Aryeh Leib Frumkin. It was the first modern Jewish agricultural settlement in Ottoman Palestine and has since grown to become one of Israel's most populous urban centres.

Originally intending to establish a new settlement in the Achor Valley, near Jericho, the pioneers purchased land in that area. However, the Turkish Sultan cancelled the purchase and forbade them from settling there, but they retained the name Petah Tikva as a symbol of their aspirations.

Undaunted, the settlers purchased a modest area (3.40 square kilometers) from the village of Mulabbis (variants: Mlabbes, Um-Labbes), near the source of the Yarkon River. The Sultan allowed the enterprise to proceed, but because their purchase was located in what was a malarial swamp, they had to evacuate when the malaria spread, founding the town of Yehud near the Arabic village Yehudiyya about 20 kilometers to the south. With the financial help of Baron Edmond de Rothschild they were able to drain the swamps sufficiently to be able to move back in 1883, joined by immigrants of the First Aliyah, and later the Second Aliyah.

During World War I, Petah Tikva served as a refugee town for residents of Tel Aviv and Jaffa, following their exile by the Turkish authorities due to their refusal to serve the Turkish army to fight the invading British forces. The town suffered heavily as it lay between the Turkish and British fronts during the war.

Petah Tikva became the school for thousands of pioneer workers,

who studied the craft of farming there before they ventured out to establish dozens of settlements in all parts of the country. The agricultural schools are still active to this day.

Petah Tikva was also the birthplace of the Labor Zionist Movement, inspired and encouraged by the writings of A. D. Gordon who lived in Petah Tikva before moving to Degania in the Galilee.

In the 1930s, the pioneering founders of Kibbutz Yavneh from the Religious Zionist movement immigrated to the British Mandate of Palestine, settling near Petah Tikva on land purchased by a Jewish-owned German company. Refining the agricultural skills they learned in Germany, these pioneers began in 1941 to build their kibbutz in its intended location in the south of Israel, operating from Petah Tikva as a base.

In the beginning of the 1920s Petah Tikva began to urbanize, including the development of industrial zones. In 1921, Petah Tikva was given the status of a local council by the British authorities, and in 1937 it was recognized as a city. Its first mayor, Shlomo Stampfer, was the son of one of its founders, Yehoshua Stampfer.

After the creation of the State of Israel in 1948, several adjoining villages Amishav and Ein Ganim to the east, Kiryat Matalon to the west, towards Bnei Brak, Kfar Ganim and Machaneh Yehudah to the south and Kfar Avraham on the north - were merged into the municipal boundaries of Petah Tikva, giving it a significant population boost to 22,000.

Petah Tikva is the second largest industrial sector in Israel after the northern city of Haifa. The industry is divided into three zones - Kiryat Arye, Kiryat Matalon, and Segula, and includes textiles, metalwork, carpentry, plastics, processed foods, tires and other rubber products, and soap. In the last few years many high-tech companies and start-ups have moved into the Petah Tikva industrial zone, which now house the Israeli headquarters for the Oracle Corporation, IBM, Intel, SanDisk, ECI Telecom, and GlaxoSmithKline Pharmaceuticals. Furthermore, the Israeli Teva company, the world's largest generic drug manufacturer is headquartered in Petah Tikva, while one of Israel's leading food processing corporations, Osem opened in Petah Tikva in 1976 and has since been joined by the company's administrative offices, distribution center and sauce factory.

Over time, the extensive citrus groves that once ringed Petah Tikva have disappeared as real-estate developers acquired the land for construction projects. Many new neighborhoods are going up in and around Petah Tikva. A quarry for building stone is located east of Petah Tikva.

As well as general hi-tech firms, Petah Tikva has developed a position as a base for many communications firms. As such, the headquarters of the Bezeq International phone company is located in the Kiryat Matalon industrial zone. The headquarters of Internet Gold Internet Service Provider is located in the Segula industrial zone whilst those of of Tadiran Telecom are in the Ramat Siv industrial zone. Arutz Sheva, the right wing Religious Zionist Israeli media network operates an internet radio studio in Petah Tikva, where Arutz Sheva internet TV is located as well as the printing press for its B'Sheva newspaper.

While Petah Tikva is not a major transportation hub, a large number of intercity Egged buses stop here and the city has a network of local buses operated by the Kavim company. The Dan bus company operates lines to Ramat Gan, Bnei Brak and Tel Aviv. Petah Tikva's largest bus terminal is the Petah Tikva Central Bus Station, while other major stations are located near Beilinson Hospital and Beit Rivka. A rapid transit/light rail system is in the works which will connect Petah Tikva to Bnei Brak, Ramat Gan, Tel Aviv and Bat Yam.

Israel Railways maintains a suburban railroad station in Segula, on the north-western edge of the city, with trains available to Kfar Saba, Rosh HaAyin, Bnei Brak, Tel Aviv, Lod, Be'er Ya'akov, Rishon LeZion, Ramla, Bet Shemesh, and Jerusalem. Petah Tikva is less than half an hour's drive away from Israel's major international airport, Ben Gurion International Airport in Lod.

Petah Tikva is home to 300 educational institutions from kindergarten through high school, catering to the secular, religious and Haredi populations. There are over 43,000 students enrolled in these schools, which are staffed by some 2,400 teachers. Petah Tikva has nine public libraries, the main one located in the city hall building.

Some 70,000 Orthodox Jews live in Petah Tikva. The community of Petah Tikva is served by 300 synagogues, including the 120-year old Great Synagogue, six mikvaot (ritual baths) and two major Haredi yeshivot, Petah Tikva's two cemeteries are Segula Cemetery to the east and the Yarkon Cemetery, to the northeast.

The numismatic illustration for this article is in the Kadman Mueum in Tel-Aviv. In the early days of the settlement it was necessary to substitute paper tokens for the small change which was almost non-existent. The note reads in Hebrew: Only for use within the boundaries of the local council of Petah Tikvah for meat to the value of one quarter Egyptian Piastre Date 25th Kislev about December 1923. The reverse : Legend stamp of the local council in Hebrew and English : committee of the COLony of Petach Tikvah.



אסימוני קהילות ומושבות יהודיות בא"י
Tokens of Jewish settlements in Palestine

Paul Vincze, Dean of World Medalists
By Mel Wacks

At this year's annual meeting of AINA, July 31, at the Baltimore World's Fair of Money©, ANA Governor Ed Rochette will speak about the medallic creations of Paul Vincze, presenting highlights from his soon-to-be-published book about this outstanding medalist.

Paul Vincze was one of the most original, influential and artistic sculptor-medalists of the 20th Century. Born in 1907 in Hungary into an artistic family, he went on to study at the High School of Arts and Crafts in Budapest. His early interest in sculpture led him to the studio of E Telcs, one of the school's great medalists and teachers, where he stayed for seven years. In 1935 he won a scholarship to Rome, where his work took on a more classical influence, and two years later he moved on to England (he subsequently became a British Citizen) where he worked from his small studio in Chelsea. After his marriage in 1958 to Emilienne "Betty" Chauzeix, Vincze spent more time in France and finally moved permanently to a studio overlooking the Mediterranean at Magagnosc, near Nice, where he died at the age of 86 in 1994.

During the course of his lifetime he won many commissions to portray famous people including Presidents Truman and Kennedy, Pope Paul VI, Sir Winston Churchill, the Aga Khan, Marconi, and in 1953 a medal celebrating the coronation of Queen Elizabeth II. He also created notable medals commemorating the Apollo II moon landing, the anniversaries of Charles Dickens, Beethoven, Hayden, Florence Nightingale and J.B. Priestley, and all of Shakespeare's plays.

Paul Vincze also designed coins for Central Africa Federation, Guatemala, Guernsey, Guinea, Jamaica, Libya, Malawi, Nigeria, etc. Of interest to Judaic collectors are his Israel medals honoring Baron Edmond de Rothschild (1966) and the Balfour Declaration (1967). In addition Vincze created medals commemorating Revolutionary War Patriot Haym Salomon (1973), the Jews who helped Columbus – Abravanel, Santangel and Zacuto (1986), and Columbus and the Jewish Expulsion from Spain (1992) for the Jewish-American Hall of Fame.

Paul Vincze was the very first winner of the American Numismatic Association's Numismatic Art Award for Excellence in Medallic Sculpture in 1966. Joseph Edmundson wrote in "Collecting Modern Commemorative Medals" (1972): Without any doubt whatsoever, Paul Vincze is one of the most outstanding medalists of today, if not the most outstanding." And Daniel Friedenbergl indicated in "Jewish Minters & Medalists" (1976) that "some of the finest commemoratives of our time dealing with (Jewish) subjects come from (Vincze's) studio."

TEL-AVIV WAAD NOTES

There was a lack of small change at the time of the establishment of the State of Israel in May of 1948, Grocery stores, pharmacies and many retail businesses printed paper chits that were used for small change.

This shortage of small change problem also created difficulties in the municipality of Tel Aviv in the process of the collection of taxes. To solve the problem, the municipality of Tel Aviv issued notes to be used as change when collecting taxes. The notes, called Waad notes, were issued in two denominations, 50 mils and 100 mils. These notes had broad circulation in Tel-Aviv as they are found with extensive circulation.

On August 15, 1948, the first notes were released. On August 1, 1949, the municipality of Tel Aviv recalled the notes as the government of Israel had now placed into circulation a supply of fractional notes in small denominations of coins.

The Municipality of Tel Aviv returned to its treasury waad notes valued at 22,710 mils and a total of 295,888 waad notes or 86% of the total issue. Remaining at large were notes with a total value of 3,640 mils of both denominations or 14% of the total notes issued. There is no breakdown available by denominations of the notes in existence. These notes were in circulation in Tel Aviv from September of 1948 to August of 1949. They are excessively rare in better condition.



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